

Brethren Evangelist

"I Am the Way, the Truth and the Life."—Jesus

VOLUME XXIV.

ASHLAND, O., WEDNESDAY, APRIL 9, 1902.

No. 15.

Editorial

The Cumulative Forces of Good and Evil

The Heavenly Life

Live nobly, courageously, grandly; for not only do we thus open for ourselves wide vistas of hope, large experience of personal growth, constant increase of moral power, but we also inspire others to live nobly and by so doing set in motion a cumulating spiritual influence the results of which will require an eternity for their summing up. It is the geometrical progression of godlikeness, and there is no reason to believe that it will stop short of infinite duration, or find material limits inside the boundary walls of space.

The Earthly Life

Perhaps the most oppressive thought which benumbs the brain is the geometrical progression of ungodliness, and the idea of personal responsibility associated with it. An evil seed sown multiplies a thousand fold. An evil deed swarms a host of its hateful progeny. An evil life gathers an accursed flood in its downward course, and sweeps on under frowning clouds of misery into a limitless sea of despair and death. The fabled upas is a tree of life beside the widespreading, death-dealing miasma of a leprous soul.

Two Friends of the College

Brother Josiah Keim, Louisville, Ohio, whose portrait accompanies this brief sketch has been active in the Christian ministry for more than a third of a century. In the days of his youth he became a Christian and a member of the German Baptist church in whose faith he has been reared and whose doctrines he revealed. Faithful in the discharge of his duties as a Christian and giving evidence of scriptural qualifications for the Christian ministry he was called by that church and ordained to exercise in its functions. In this office he has labored proving himself a workman that needeth not be ashamed, rightly dividing the Word. At the time of the unhappy division of the church into the two elements known as the Progressives and the Conservatives, Brother Keim was in the prime and vigor of life, giving promise of many years of usefulness. The gospel alone principles of the progressive element strongly appealed to him, enlisted his sympathies and at an early date he cast his lot with the Brethren with whom he has enjoyed the liberty of conscience and that freedom of thought and speech which an impartial interpretation of the gospel allows. He has been active not in the office of the Christian ministry only but in all departments of church

work. He was for five years pastor of the Louisville, Ohio, congregation, and during this time as well as before and after he gave that church faithful service.

From its very beginning Brother Keim was associated with the work of Ashland College, and to write a correct and impartial history of this institution aside from his name would be an impossibility. He was its treasurer and financial agent for a number of years, traveling thruout the brotherhood, often at his own expense and without salary, soliciting funds for the maintenance of this our only educational institution and to liquidate the debt which was rapidly growing into alarming proportions. Brother Keim has been a warm friend of the institution; the cause of Ashland College from its very beginning has kept very close to



his heart and he has spared neither money, time nor labor in the saving of the institution to the Brethren church. To him as much as to any other one man belongs the honor of rescuing it from what was regarded as a hopeless condition. During the most trying and critical periods of its history, when its very friends seemed to forsake the institution, Brother Keim remained its friend, stood nobly by it and persistently refused to acknowledge failure.

In October 1894, at the earnest request of the Trustees of Ashland College and many friends of the institution, Brother and Sister Keim were persuaded to leave their quiet home at Louisville and move to Ashland to take charge of the Boarding Hall. It was a great undertaking, involved a great sacrifice as the institution was still heavily in debt and deliverance was yet too far in the future and altogether too uncer-